

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 25, Vol. XXIV.

Saturday, June 21, 1862.

Price One Penny.

THE EARTH THE FUTURE ABODE OF THE RIGHTEOUS.

BY ELDER EUGENE HENRIOD.

All men are or should be interested in the subject of their condition in a future state, consequently all should seek to understand it, and understanding it should strive to apply the benefits of that knowledge to their present and future welfare. The myriads who have preceded us have claimed, our co-existent fellows do, and those yet unborn will all claim some portion of this earth for a life-time abode; this claim being established from the fact that they were born upon the earth, and, also, in accordance with the command given to all by its Creator, to "multiply and replenish the earth."

That the earth was a place fitted and prepared for men and women to dwell upon in the beginning is clear from the fact that God, previous to creating man and establishing him lord over all the other creations, and after reviewing the works of His hands, pronounced the whole "very good." That it is in every way adapted to the wants and requirements of its present inhabitants, under their present circumstances, is another truth which is evinced by the large amount of labour, talent, and wealth spent by them in adorning its surface and making it a pleasant home for themselves and their children after them. That it is destined to eventually become the eternal abode of the right-

eous, is a truth which has only yet been established in the minds of those of its inhabitants who understand the designs and purposes of the Almighty in organizing it and causing men and women to live upon it.

It is strange indeed to see the many errors into which the human family has fallen in regard to their views of a future state of existence; for, while the exertions of the intelligent and industrious tend to beautify everything around them and make their homes as permanent as they know how, and while all the knowledge that our heavenly Father has revealed for the benefit of his children, teaches them that the ordeal through which they are now passing is only preparatory to their condition in a future state of existence, and that they may the better enjoy that future, they have strange conceptions of its nature and character;—conceptions which are in no way formed from that which they now see, although their present experience is or should be the basis and foundation of all future operations, and consequently of all future enjoyment. There is nothing more natural than the routine adopted by the world at large in order to secure unto themselves the comforts of life for the present, and bequeath them to their children after them. To

accomplish this they strain every nerve, besides exhibiting much judgment and good sense, for their experience has taught them that those blessings are necessary in connection with others to complete the happiness of man in his present condition. But, notwithstanding this, nothing is more inconceivable than the ideas they entertain of a future state of existence—a future unlike in every way to the present, homeless, wandering, deprived of all the comforts and enjoyments which to-day are the aim of all their endeavours, and which, when obtained, constitutes their happiness. They portray to themselves a state of things which, when compared with the one they now enjoy, would prove totally inefficient to make them happy, as it possesses within itself none of the elements pertaining to mother earth to which they cling so tenaciously. Their every action, when weighed by the standard of reason, shows inconsistency in all their movements towards securing to themselves a future in any way like the one they dream of, and only goes to prove, that although the mind of man may through the operations of priestcraft contemplate and in spite of reason wish for an ideal and unattainable something, yet, the immediate requirements of nature, as well as those of man's spiritual organization will, as often as he dreams of that future, bring him back to a more solid and consistent state of things, the enjoyment of which makes him happy, because he is then acting and moving within that sphere ordained by his Creator, wherein all the elements necessary to his happiness, whether present or future, are to be found. It is true that man comes into the world a helpless being, destitute of any knowledge in regard to the present and ignorant of the past, to say nothing of the future which lies before him; but, as he grows, and his faculties become developed under the influences of sound teachings and proper government, as well as by his own observations of the wonderful creations which surround him, a desire is awakened within him to lawfully obtain and retain possession of a portion of the elements of comfort and happiness with which he is surrounded—those that are the most congenial to his nature, and which, according to the

estimate which he has formed of those elements, are the best calculated to make him happy. This desire which constantly prompts his ambitious mind to action is implanted within him by his Creator, to enable him to answer fully the purpose of his creation through time and eternity; and, as his spirit is eternal, so is that desire for an accumulation of those elements of happiness around him; and, as all the rest of the creations of God are made for His honour and glory, and consequently must endure forever, so man must necessarily endure with them, and be surrounded by them. The idea, then, entertained by mankind that their association with those elements is only confined to time, and ceases to exist when they cease to grapple with them in the flesh, is preposterous.

Our forefathers the Patriarchs, and all the Prophets have spoken of the restoration of all things upon the earth previous to its renovation. Many of them have, according to the history we have of them recorded in the Bible, wished that they could live to see those things and assist in bringing them about; and all have lived and died in the hope of a glorious resurrection that they and their posterity might live once more upon the earth after it had undergone a change of purification like unto themselves; or in other words, after the old earth had, through the operations of a purifying fire become new and fitted for the dwelling of resurrected beings as their future home, filled with all the former elements which had contributed to make them happy, only more pure and holy in their nature, that they might live upon it and enjoy it with all its creations, having through the experience obtained in their lifetime, and through obedience to Heaven's laws, overcome every impure and unholy feeling, and placed their affections upon, and practised principles which would endure forever.

A future like this, presenting all the features of happiness and glory that can be dreamed of by the most ambitious mind, based upon true principles and within the reach of all, is offered to mankind on condition of obedience to the Gospel of Jesus Christ, as taught by his legally authorized servants holding the Holy Priesthood; a future that

can be linked with the present, and connect with it the operations of the past, that when every man shall be judged according to the works done in the flesh, he may receive and enjoy accordingly.

This is consistent, reasonable, and Scriptural, and if properly understood, would cause mankind in their endeavours to secure unto themselves a home upon the earth at the present time, to do so upon principles that would ensure them a continuation of the same upon the earth in its purified state; and in so doing, they, like the Patriarchs and holy men of old would leave this sphere of action with the hope of a glorious resurrection upon that new earth, and

of a re-association with those who like them had striven to accomplish this.

But the world is lying in darkness and the children of men have suffered their priests to lead them astray, who for the sake of honour and gain have substituted other ordinances for those established by Jesus Christ in his Church, preaching anything but the truth, and painting to the masses a future of happiness which can be secured without any exertions on the part of the people to overcome their passions and weaknesses; a doctrine which tickles their ears and lulls them to sleep, from which they will only awaken to realize that mankind can enjoy nothing in the future but that which they labour for in the present.

RELIGIOUS DISSENSIONS.

BY ELDER J. C. GRAHAM.

It is doubtful if history records any period in the world's age when religious strife and bigotry prevailed to a greater extent than at the present time, although, as the voice of the age declares, humanity has undergone great intellectual improvement, and now claims acknowledgement of having advanced far in the path of enlightenment. In what are termed the "Dark ages" there was not that liberty of thought and freedom of religious opinion enjoyed which those living in this age are privileged to enjoy, but the plebeian and patrician were alike compelled to bow to an ecclesiastical power which looked with a jealous eye upon any attempt to deny its supremacy. Inasmuch, therefore, as the people were deprived of the means and power to exercise their belief in God, or of following their religious inclinations, it was not possible for religious dissension to exist to the same extent as now, when in this and other countries every man has the right to give utterance to his religious opinions and entertain what belief he may consider best. Now, taking into consideration the advantages which mankind, almost universally, have in the present age over their progenitors, and the opportunities they have enjoyed of understanding the truth, it seems strange

that they should have diverged so far from the true mode of that religious worship, and that union which is one great characteristic of those who embrace the Gospel which they profess to have and teach. It is also remarkable, when we reflect upon the plain and unmistakable features of Christ's teachings, that so many creeds and systems have been created and adopted among mankind. Some entertain a veneration for *their* form of belief because, perhaps, the founder of the system they belong to had been a righteous man, whose moral character, they considered, was without stain. Others cling tenaciously to theirs because their fathers and mothers were believers in it; while others again consider that some external manifestation of religious worship is sufficient to secure for them salvation. Indeed, direct our attention in whatever way we may, we will find that a great portion of the human family worship God for some motive aside from that which *should* influence them. Thus humanity is split up into innumerable sections, wandering in different paths from that which our Saviour traversed.

We find them also supporting with great zeal their different systems of religious worship, and attacking each

other with bitterness and animosity, little effort being made to bring men to a knowledge of the little truth possessed by those who claim to be religious teachers, but every ability rather called into requisition to tear down the stronghold of opposing creeds, with that zeal peculiar to the Scribes and Pharisees who persecuted Jesus.

Amidst this contention and strife for religious influence sincere inquirers after truth are bewildered. They cannot obtain that tangible satisfaction which they seek of the only true way to salvation; and in this condition a considerable portion of mankind are living, ignorant of the future which to them is enveloped in uncertainty. Religion has become the object of speculation, barter and convenience, and there is scarcely any anxiety evinced relative to its divinity. So long as the Bible is held up in pious veneration, no man questions the authority of those professing to be religious teachers, unless, indeed, they should be sent of God. Thus the children of men are led astray from the Gospel.

There is no occasion for the existence of contention and strife relative to the Gospel or the plan of salvation when it is offered to mankind for their acceptance, for, in that very book, belief in which is declared by many sufficient for salvation, we are informed of the course pursued by the ancient Saints. What, then, is the cause of this dissension among mankind? They are undoubtedly gone astray, following after false faiths, and have adopted systems concocted by men to suit their own natural inclinations. Still, they assume a form of godliness, supposing that God would accept such external worship as proof of their disposition to live a religious life. If, indeed, they believed He was less powerful and less disposed to punish them, it is doubtful if even the *form* would be assumed; but, on the contrary, they would willfully declare opposition to Him and his commandments. Were Jesus here upon the earth now, he would have cause, equally as great, to reprove those who call themselves Christians in the same language as he used to the Scribes and Pharisees,—“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their

mouth, and honoureth me with their lips; but their heart is far from me.”

Again, the Saviour said,—“Except ye are one ye are not mine.” Look abroad and witness the disunion and strife among sects and parties to which, indeed, there seems to be no limits drawn, for in every phase of life, where society is divided into cliques, united by external form, whether social, religious, or political, the amount of strife and contention seen is calculated to fill the well regulated mind with sorrow and pity. Religious sects are numerically increasing as each generation passes away. Denominations of religious worshippers are dividing within themselves and seceding from each other, thus creating additional sects who band themselves together, and, as they divide and subdivide among themselves, new creeds and systems of worship are introduced, making the maze of religious contention still more intricate.

Are mankind to continue absorbed in this scene of unseemly strife? Are there no means of ending the contention so prevalent, and which appears to grow without limit as time rolls on? If mankind would humbly submit to God's rule and government, and in the manner he proposes exert themselves with all diligence to obtain salvation, then would they be placed in possession of principles which would ensure union in their midst. Jesus declared of those who did not receive him, and were unbelievers in the testimony which He and the Apostles bore,—“In vain they do worship me, teaching for doctrines the commandments of men.” So it is in this age—enlightened though it may be with the learning and genius of men, that mankind receive doctrines of men, and worship God according to their own inclinations, rather than receive and practice the glorious principles of the Gospel of Jesus; hence the condition of the human family.

If mankind had pursued the course directed by our Saviour, then contention would never have severed humanity into sections so antagonistic to each other.

There is no occasion for mankind to remain in doubt and ignorance relative to their eternal welfare. There is no excuse for wandering after and adopt-

ing the invented schemes of men. The Apostle James exhorts—"If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth none." If this invitation was appreciated and practically tested by mankind, there would be satisfaction and peace, instead of uncertainty and discord, in the world. Men would be encouraged to hold converse with God, and confidence instead of doubt would dwell with them. But uncertainty and discord reign among the human family, and religious strife is not confined to petty polemics or rival discussionists alone, it is the groundwork of contention among nations; and as men cling tenaciously to their belief, so every strife into which religious acrimony is infused will possess a bitterness and fierceness proportionate to the extent with which that feeling is mingled in it. The world is fast approaching that critical period when "He that will not take up his sword against his neighbour must needs flee to Zion," and the acrimony now displayed by rival religionists will find a broader field and bloodier weapons to make its bitterness manifest. So great and terrible will be the confusion and strife among mankind, that war and bloodshed will revel through this beautiful earth, and spread misery and death among its inhabitants. Safety, then, will only be secured in Zion, which will be inhabited by such as have embraced the principles which bring peace to mankind, and it is there where those who prefer safety to danger must seek refuge. In this fearful scene of human strife, so apparent even at the present time, where shall this place of safety be found? Where a people

will be living in accordance with the principles and doctrines that our Saviour taught, and strictly practising, as a community, the Gospel of Jesus Christ. I have no hesitation in saying that that people are the Latter-day Saints, and that place the particular spot where they are gathered together. If we look for a people who seek to observe every law and institution of the Gospel, and adopt its principles in their practice, we cannot find another besides the Latter-day Saints. Nowhere can we find the same Gospel as Jesus introduced to the Jews existing in its entirety and perfection, only among that misrepresented and despised people. Let those who profess that honourable, yet despised name, unite more closely in the bonds of truth which bind them together, and declare by such unity the fact of their possessing the Gospel and its consequent power and blessings. The condition of the world should be a stimulus to every Latter-day Saint in their religious faith. It shows them the necessity of their being inspired by one hope and actuated by one faith in every movement affecting their future welfare and glory. It is the possession of positive knowledge, the result of actual experience, that gives the Latter-day Saints the confidence and assurance they enjoy, and it is the truth they have learned that unites them together in the bonds of union and brotherhood. The same assurance can be realized by all sincerely disposed to seek salvation; and if mankind would adopt the teachings of Jesus and the Apostles, and learn for themselves in the manner directed, contention and strife would no longer prevail in the world.

HISTORY OF JOSEPH SMITH.

(Continued from page 376.)

The following report is by Elder John Taylor:—

Governor—General Smith, I believe you have given me a general outline of the difficulties that have existed in the country, in the documents forwarded to me by Dr. Bernhisel and Mr. Taylor; but, unfortunately, there seems to be a great discrepancy between your statements and those of your enemies. It is

true that you are substantiated by evidence and affidavit, but for such an extraordinary excitement as that which is now in the country, there must be some cause, and I attribute the last outbreak to the destruction of the *Expositor*, and to your refusal to comply with the writ issued by Esq. Morrison. The press in the United States is looked upon as the great bulwark of American freedom, and

its destruction in Nauvoo was represented and looked upon as a high-handed measure, and manifests to the people a disposition on your part to suppress the liberty of speech and of the press; this, with your refusal to comply with the requisition of a writ, I conceive to be the principal cause of this difficulty, and you are, moreover, represented to me as turbulent and defiant of the laws and institutions of your country.

Gen. Smith—Governor Ford, you, sir, as Governor of this State, are aware of the prosecutions and persecutions that I have endured. You know well that our course has been peaceable and law-abiding, for I have furnished this State, ever since our settlement here, with sufficient evidence of my pacific intentions, and those of the people with whom I am associated, by the endurance of every conceivable indignity and lawless outrage perpetrated upon me and upon this people since our settlement here, and you yourself know that I have kept you well posted in relation to all matters associated with the late difficulties. If you have not got some of my communications, it has not been my fault.

Agreeably to your orders, I assembled the Nauvoo Legion for the protection of Nauvoo and the surrounding country against an armed band of marauders, and ever since they have been mustered I have almost daily communicated with you in regard to all the leading events that have transpired; and whether in the capacity of Mayor of the city, or Lieut.-General of the Nauvoo Legion, I have striven, according to the best of my judgment, to preserve the peace and administer even-handed justice to all; but my motives are impugned, my acts are misconstrued, and I am grossly and wickedly misrepresented. I suppose I am indebted for my incarceration here to the oath of a worthless man that was arraigned before me and fined for abusing and maltreating his lame, helpless brother.

That I should be charged by you, sir, who know better, of acting contrary to law, is to me a matter of surprise. Was it the "Mormons" or our enemies who first commenced these difficulties? You know well it was not us; and when this turbulent, outrageous people commenced their insurrectionary movements, I made you acquainted with them, officially, and asked your advice, and have followed strictly your counsel in every particular.

Who ordered out the Nauvoo Legion? I did, under your direction. For what purpose? To suppress these insurrectionary movements. It was at your instance,

sir, that I issued a proclamation calling upon the Nauvoo Legion to be in readiness, at a moment's warning, to guard against the incursions of mobs, and gave an order to Jonathan Dunham, acting Major-General, to that effect. Am I then to be charged for the acts of others; and because lawlessness and mobocracy abound, am I, when carrying out your instructions, to be charged with not abiding law? Why is it that I must be made accountable for other men's acts? If there is trouble in the country, neither I nor my people made it, and all that we have ever done, after much endurance on our part, is to maintain and uphold the Constitution and institutions of our country, and to protect an injured, innocent, and persecuted people against misrule and mob violence.

Concerning the destruction of the press to which you refer, men may differ somewhat in their opinions about it; but can it be supposed that after all the indignities to which we have been subjected outside, that this people could suffer such a set of worthless vagabonds to come into our city, and right under our own eyes and protection, vilify and calumniate not only ourselves, but the character of our wives and daughters, as was impudently and unblushingly done in that infamous and filthy sheet? There is not a city in the United States that would have suffered such an indignity for twenty-four hours. Our whole people were indignant, and loudly called upon our city authorities for a redress of their grievances, which, if not attended to, they themselves would have taken the matter into their own hands, and have summarily punished the audacious wretches, as they deserved.

The principles of equal rights that have been instilled into our bosoms from our cradles, as American citizens, forbid us submitting to every foul indignity, and succumbing and pandering to wretches so infamous as these. But, independent of this, the course that we pursued we considered to be strictly legal; for, notwithstanding the insult, we were anxious to be governed strictly by law, and therefore convened the City Council; and being desirous in our deliberations to abide law, summoned legal counsel to be present on the occasion.

Upon investigating the matter, we found that our City Charter gave us power to remove all nuisances; and, furthermore, upon consulting *Blackstone* upon what might be considered a nuisance, that distinguished lawyer, who is considered authority, I believe, in all our courts, states, among other things, that

a libellous and filthy press may be considered a nuisance, and abated as such.'

Here then one of the most eminent English barristers, whose works are considered standard with us, declares that a libellous and filthy press may be considered a nuisance, and our own charter, given us by the legislature of this State, gives us the power to remove nuisances; and by ordering that press abated as a nuisance, we conceived that we were acting strictly in accordance with law. We made that order in our corporate capacity, and the City Marshal carried it out. It is possible there may have been some better way, but I must confess that I could not see it.

In relation to the writ served upon us, we were willing to abide the consequences of our own acts, but were unwilling, in answering a writ of that kind, to submit to illegal exactions sought to be imposed upon us under the pretence of law, when we know they were in open violation of it.

When that document was presented to me by Mr. Bettisworth, I offered, in the presence of more than twenty persons, to go to any other magistrate, either in our city or Appanoose, or any other place where we should be safe, but we refused to put ourselves into the power of a mob.

What right had that constable to refuse our request? He had none according to law; for you know, Governor Ford, that the statute law in Illinois is, that the parties served with the writ 'shall go before him who issued it, or some other justice of the peace.' Why, then, should we be dragged to Carthage, where the law does not compel us to go? Does not this look like many others of our prosecutions with which you are acquainted? And had we not a right to expect foul play?

This very act was a breach of law on his part—an assumption of power that did not belong to him, and an attempt, at least, to deprive us of our legal and constitutional rights and privileges. What could we do under the circumstances different from what we did do? We sued for, and obtained a writ of Habeas Corpus from the Municipal Court, by which we were delivered from the hands of Constable Bettisworth, and brought before and acquitted by the Municipal Court.

After our acquittal, in a conversation with Judge Thomas although he considered the acts of the party illegal, he advised, that to satisfy the people, we had better go before another magistrate who was not in our Church.

In accordance with his advice we went before Esq. Wells, with whom you are well acquainted; both parties were pre-

sent, witnesses were called on both sides, the case was fully investigated, and we were again dismissed.

And what is this pretended desire to enforce law, and these lying, base rumours put into circulation for, but to seek, through mob influence, under pretence of law, to make us submit to requisitions that are contrary to law, and subversive of every principle of justice?

And when you, sir, required us to come out here, we came, not because it was legal, but because you required it of us, and we were desirous of showing to you and to all men that we shrunk not from the most rigid investigation of our acts.

We certainly did expect other treatment than to be immured in a jail at the instance of these men, and I think, from your plighted faith, we had a right to, after disbanding our own forces, and putting ourselves entirely in your hands; and now, after having fulfilled my part, sir, as a man and an American citizen, I call upon you, Governor Ford, and think that I have a right to do so, to deliver us from this place, and rescue us from this outrage that is sought to be practiced upon us by a set of infamous scoundrels.

Gov. Ford—But you have placed men under arrest, detained men as prisoners, and given passes to others, some of which I have seen.

John P. Greene, City Marshal—Perhaps I can explain. Since these difficulties have commenced, you are aware that we have been placed under very peculiar circumstances, our city has been placed under a very rigid police guard; in addition to this, frequent guards have been placed outside the city to prevent any sudden surprise, and those guards have questioned suspected or suspicious persons as to their business.

To strangers, in some instances, passes have been given, to prevent difficulty in passing those guards. It is some of those passes that you have seen. No person, sir, has been imprisoned without a legal cause in our city.

Gov—Why did you not give a more speedy answer to the *posse* that I sent out?

Gen. Smith—We had matters of importance to consult upon. Your letter showed anything but an amicable spirit. We have suffered immensely in Missouri from mobs, in loss of property, imprisonment, and otherwise.

It took some time for us to weigh duly these matters. We could not decide upon matters of such importance immediately, and your *posse* were too hasty in

ing. We were consulting for a large people, and vast interests were at stake.

We had been outrageously imposed upon, and knew not how far we could trust anyone; besides, a question necessarily arose, how shall we come? Your request was that we should come unarmed. It became a matter of serious importance to decide how far promises could be trusted, and how far we were safe from mob violence.

Col. Geddes—It certainly did look from all I have heard, from the general spirit of violence and mobocracy that here prevails, that it was not safe for you to come unprotected.

Gov.—I think that sufficient time was not allowed by the *posse* for you to consult and get ready. They were too hasty; but I suppose they found themselves bound by their orders. I think, too, there is a great deal of truth in what you say, and your reasoning is plausible; yet, I must beg leave to differ from you in relation to the acts of the City Council. That council, in my opinion, had no right to act in a legislative capacity, and in that of the judiciary.

They should have passed a law in relation to the matter, and then the Municipal Court, upon complaint, could have removed it; but for the City Council to take upon themselves the law-making and the execution of the law is, in my opinion, wrong; besides, these men ought to have had a hearing before their property was destroyed, to destroy it without was an infringement of their rights; besides, it is so contrary to the feelings of American people to interfere with the press.

And furthermore, I cannot but think that it would have been more judicious for you to have gone with Mr. Bettisworth to Carthage, notwithstanding the law did not require it. Concerning your being in jail, I am sorry for that, I wish it had been otherwise. I hope you will soon be released, but I cannot interfere.

Joseph Smith—Governor Ford, allow me, sir, to bring one thing to your mind, that you seem to have overlooked. You state that you think it would have been better for us to have submitted to the requisition of Constable Bettisworth, and to have gone to Carthage.

Do you not know, sir, that that writ was served at the instance of an anti-Mormon mob, who had passed resolutions and published them to the effect that they would exterminate the Mormon leaders; and are you not informed that Captain Anderson was not only threatened when coming to Nauvoo, but had a gun fired at

his boat by this said mob in Warsaw, when coming up to Nauvoo, and that this very thing was made use of as a means to get us into their hands, and we could not, without taking an armed force with us, go there without, according to their published declarations, going into the jaws of death?

To have taken a force would only have fanned the excitement, as they would have stated that we wanted to use intimidation, therefore we thought it the most judicious to avail ourselves of the protection of the law.

Gov.—I see, I see.

Joseph Smith—Furthermore, in relation to the press, you say that you differ from me in opinion; be it so, the thing after all is only a legal difficulty, and the courts I should judge competent to decide on that matter.

If our act was illegal, we are willing to meet it; and although I cannot see the distinction that you draw about the acts of the City Council, and what difference it could have made in point of fact, law, or justice, between the City Council's acting together or separate, or how much more legal it would have been for the Municipal Court, who were a part of the City Council, to act separate, instead of with the councillors.

Yet, if it is deemed that we did a wrong in destroying that press, we refuse not to pay for it. We are desirous to fulfil the law in every particular, and are responsible for our acts.

You say that the parties ought to have a hearing. Had it been a civil suit, this of course would have been proper; but there was a flagrant violation of every principle of right, a nuisance, and it was abated on the same principle that any nuisance, stench, or putrid carcass would have been removed.

Our first step, therefore, was to stop the foul, noisome, filthy sheet, and then the next, in our opinion, would have been to have prosecuted the man for a breach of public decency.

And furthermore, again, let me say, Governor Ford, I shall look to you for our protection. I believe you are talking of going to Nauvoo; if you go, sir, I wish to go along. I refuse not to answer any law, but I do not consider myself safe here.

Gov.—I am in hopes that you will be acquitted; but if I go, I will certainly take you along. I do not, however, apprehend danger. I think you are perfectly safe, either here or anywhere else. I cannot, however, interfere with the law. I am placed in peculiar circumstances, and seemed to be blamed by all parties.

Joseph Smith—Governor Ford, I ask nothing but what is legal. I have a right to expect protection, at least from you; for, independent of law, you have pledged your faith, and that of the State, for my protection, and I wish to go to Nauvoo.

Gov.—And you shall have protection, General Smith. I did not make this promise without consulting my officers, who all pledged their honour to its fulfilment. I do not know that I shall go to-morrow to Nauvoo, but if I do, I will take you along."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 21, 1862.

BLINDNESS OF THE WORLD TO THE SIGNS OF THE TIMES.

THAT we are living in one of the most important periods of the world's history is admitted by all who have devoted any consideration to the subject. The discoveries and inventions which have placed this generation so far in advance of preceding ones, the innovations upon long established usages and customs, the rapid development of science, particularly with regard to the appliances of war, and the startling results which have proceeded from them, are indisputable proofs that the world is upon the eve of some great and important change—that these are but the inauguration of a new era, the nature and character of which few assume the responsibility of pretending to determine. To draw a contrast between the present and half a century ago would be to present some of the most startling facts before the mind which any generation has, perhaps, ever been cognizant of, so far as history furnishes us with a record of the past. But without instituting any such comparison, the premonitory signs which warn mankind of a great and important change in the condition of the world—a change rapidly approaching, are worthy of consideration.

It is a lamentable fact that at every period when God has revealed his designs to the human family through His servants the Prophets, the warning message has been rejected, and the signs which indicated their approaching fulfilment disregarded, so far as the bulk of the people were concerned, until calamity has overwhelmed them, and they have learned when too late the fatal consequences of neglecting to hearken to the voice of God, and the certainty with which His purposes are accomplished. Modern Christians are filled with wonder at the fatuity of the Jews in rejecting Messiah, whose approaching Advent in their midst had been so plainly foretold by the Prophets, and, if possible, with increased amazement that they should as a nation continue in their unbelief, and persist in refusing to acknowledge the divinity of his Mission, when the prophecies which he so plainly uttered relative to the fate of Jerusalem, the destruction of their loved and beautiful temple, and the miseries which should come upon them as a people, were so strikingly fulfilled. And with like astonishment may succeeding generations look back upon this one, and wonder how those living upon the earth when the designs of God were being so visibly worked out among the nations, could have been so blind to the "signs of the times" as not to understand them and the nature of the future to which they pointed with such vivid distinctness.

Jesus, himself, when ministering among men, rebuked the unbelieving and hypocritical for their blindness, with "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" and not more palpable and distinct were the signs offered to the Jews than those which are now presented to the world for its consideration. The fate of the Jewish nation should be a standing memorial to all generations of the consequences attending a wilful obtuseness to the warnings of Jehovah, and preach a sermon to this generation louder than the trumpet's tones. The culpability of the Jews in disregarding the premonitory warnings with which they were favoured, was no greater than that of the inhabitants of the earth now, who wilfully and recklessly hurry on in the busy whirl of life heedless of the dark and doubtful future which awaits them, and careful only to gratify the passions and desires which prompt them to action in the present. If the former were favoured not only with recorded prophetic warnings which they professed to revere, but were as well blessed with the living voice of prophecy in their midst, the latter have been equally as favourably dealt with. Every one who will study the Scriptures contained in the Bible and Book of Mormon, need be at no loss to understand the nature of those indications which God has declared should precede the consummation of his purposes in the last days; and, added to these, the voice of prophecy and warning has been again heard among the nations to be treated in much the same manner as the Jews treated the message of mercy offered to them eighteen centuries ago. Prophecy has succeeded prophecy, event after event has been foretold, and the miseries, distress and calamities with which the nations shall be visited, and which they are now beginning to feel, have been depicted in plain and pointed language. The Saviour said that previous to his second Advent war should stalk through the nations and men's hearts would fail them for fear, a prediction which is daily being fulfilled. The clouds of war hang thick and lowering over the civilized world, and their bursting thunders are even now echoing from land to land, but is this accepted as a fulfilment of the prophecy alluded to? So far from such being the case, the question is gravely discussed whether the normal condition of mankind is not one of war; and whether nations could sustain their proper relationships with each other without occasional sanguinary conflicts. Men occupying prominent positions in the world speak and write of war as an evil but a necessary one, and view the miseries which ever attend it as so many natural results which have had and will ever have to be borne by the human race! Notwithstanding the progress of science and all the sanitary measures adopted to arrest the progress of disease, pestilence hurries its victims to an untimely grave by thousands; while distress, destitution and misery hold dominion in the homes of millions. For over thirty years the servants of God have raised the warning voice to the inhabitants of the earth, and untiringly proclaimed that peace was taken from among men, and that sufferings unparalleled in the history of the world should come upon the nations, and now when their warnings are being so literally and fearfully fulfilled, are these warnings hearkened to with that attention which their importance demands? No; but instead, reasons are advanced why the condition of the world should be what it is, plans are suggested for the amelioration of the admitted evils, and arguments adduced in support of these plans, any and every scheme being legitimately deemed worthy of consideration except that revealed by Jehovah for blessing, redeeming and exalting His wayward and wandering children.

glance at the map of the world, with a knowledge of those powers which

are either engaged in actual war or are rapidly preparing for it, will reveal the fact that there is not a nation of importance and power in the world which is not more or less embroiled, and that war, actual or in prospective, is that which most engages the attention of the people; while the rapidity with which inventions in arms and armaments are being perfected, each one treading upon the heels of its predecessor, and the extensive scale upon which preparations are being made, give assurance that it will be of the most wide-spread, deadly and destructive character. This of itself, independent of any prophecy whatever, should stir up the minds of men to inquire not only what the results will be, but what the causes are which in an age when the happiness, comfort and well-being of the people, and the power and greatness of nations depend so much upon manufactures and commerce, can prompt them to rush into a contest which will paralyze their energies, drain their resources, and destroy the labours of centuries in a few brief months. The causes are not so remote as to be hidden by the mists of ages, nor so obscure as to be undiscoverable. That the game of war has been played in every age since man became the slave of his own passions, and brutal violence usurped the dominion of calmer reason, is a lamentable fact so plain that reasons are grounded upon it to account for the continuance of war; while another fact, equally as strong, is lost sight of or unheeded, that men have wandered from God, and in that wandering have disobeyed his injunctions, persecuted his servants, murdered his anointed ones, and rejected his repeated offers of mercy; and, because of these things, the Spirit of God is ceasing to strive with the nations, and the Adversary, exercising dominion over them, is urging them on to their destruction. Jesus knew that this would be the case—knew that as he had been treated during his pilgrimage on the earth, so would his servants be treated in all ages while Satan had control over the hearts of the children of men; and knowing this he foretold the fate of this generation, even as he foretold the fate of that people who had rejected him and his mission, and put him to a cruel and ignominious death. They who will carefully read the revelation given through the Prophet Joseph Smith concerning the present fratricidal struggle in America, and the universality of the war that should grow out of it, will, if they divest themselves of prejudice, see that he was inspired by the same Spirit which moved upon the Prophets of former ages; and, by noting the portents of the present, they will likewise discover that its speedy and complete fulfilment is as clear as that of any prediction ever uttered by a Prophet of God.

But war is only one of the indications that point to the rapid approach of the consummation decreed; yet, if the war now so threateningly portentous, was of an unimportant character, instead of being world-spread in its action and results, or if it stood alone and unaccompanied by any other indications, it might be passed over or viewed with comparative indifference, as one of the many causes of misery which have so long afflicted the human race; but famine, pestilence, earthquakes, the sea heaving beyond its bounds, and strange and terrible disasters by sea and land, though striven to be accounted for apart from and independent of the hand of Omnipotence, are all so many premonitory warnings, which, were the inhabitants of the earth wise, should teach them to repent before the Lord, and by receiving the Gospel turn aside the day of wrath which now threateningly opens upon them.

But, while "the signs of the times" are indicative of a speedily approaching future, terrible in its nature and character, and of a great and important

change in the condition of the world, we can draw consolation from the promises of Jehovah, that all things will work together for the good of those who keep the commandments of God and honour his laws. Our experience teaches us that, if he visits with his wrath those who continue in rebellion against him, and persistently refuse to accept his offers of mercy, his promises of blessings will not fail. It should, therefore, be the object of the Saints to so live that the Spirit of God may rest upon and abide with them continually, that through its ministrations they may not only be prepared for every dispensation of Providence, but have power as well to influence those who are earnestly seeking after truth to walk in the way that leadeth to blessing and salvation. We are living in strange and momentous times, and it behoves every one who has claimed the name of Saint, and who has the welfare of mankind at heart, to seek earnestly for the unction of the Holy Spirit, that they may stand fast amid the trying scenes rapidly coming upon the nations of the earth, and be always prepared to minister salvation to the honest in heart, for the day of the Lord will not linger, but is nigh even at our very doors.

* ARRIVAL IN NEW YORK.—By letter from President George Q. Cannon, under date May 30th, we learn that he, with Presidents Amasa M. Lyman, Charles C. Rich, and the brethren who accompanied them, had landed in safety in New York on the 29th ult., in good health and spirits, after a rough voyage of 15 days, during which they had encountered a continuous head-wind, and had seen numerous icebergs in latitudes where they are not usually to be found. President Lyman had suffered severely from neuralgia. He, accompanied by Elder W. H. Dame, had left for Boston on the 30th. The rest of the company were in New York at date of writing, where President Rich would remain to await the arrival of the *John J. Boyd*, which had not reached when President Cannon wrote, but was hourly expected. Two of the ships carrying the Scandinavian Saints had arrived, and their companies were about starting west under the charge of Elder E. H. Blackburn. Elder George J. Taylor was expected to accompany Elder Blackburn.

MOVEMENTS OF PRESIDENT BIGLER.—By letter from President Bigler we learn that he had visited the Sheffield, Leeds, and Hull Conferences, and had enjoyed good times among the Saints. He was in Nottingham at date of writing, and purposed spending Sunday, the 15th inst., in the Derbyshire Conference.

NEWS FROM HOME.—We have received *Deseret News* of April 2nd, from which we learn that matters were prosperous in the mountain home of the Saints. The lectures in the Seventies' Hall continued to be well attended. A course of medical lectures had been inaugurated by Drs. Clinton and Dunyon, which seemed to create much interest. "The State House (formerly the Council House,) which has been, since 1855, used for various and other purposes than those for which it was built and intended, is now being repaired and fitted up for the meeting of the General Assembly. It will be used for State purposes hereafter." The prospects of a numerous attendance at the General Conference by the people of Great Salt Lake City, and from the various Settlements, were good, and a stirring time was anticipated. The telegraph wires eastward had not been in working order for some time, owing to some breakages between Omaha and Chicago, also between St. Joseph and Quincy.

CORRESPONDENCE.

SCOTLAND.

Edinburgh, June 5, 1862.

President Cannon.

Dear Brother,—The Work in Scotland is still progressing favourably, numbers continuing to be added to the Church all over the District, and the Saints are striving with increased energy to affect their emigration next year. In our zeal sometimes, we run to extremes and over-shoot the mark, by leaving undone important duties which require to be attended to. Nothing, for instance, is as much a requirement of Heaven as the gathering; in fact, it is as much a stepping-stone to the blessings to be obtained in Zion, as faith, repentance, and baptism are to the gift of the Holy Ghost.

The preaching of the Gospel is another requirement which must be attended to, for by it our Father in heaven designs to bring His children to a knowledge of the relationship they sustain to Him, to each other, and to the laws of nature—principles necessary to be known ere we can enjoy life or live in peace as families, communities, or nations. A Mission Fund, all are aware, has been instituted in these lands by the Presidency, to defray the necessary expenses incurred in building up churches and supporting the Priesthood whose time is required in the work of the ministry. All who are worthy of the name of Saints are called upon to contribute their mite to this Fund, that the purposes of God may be fulfilled, the Gospel preached, the faithful gathered, and His kingdom built up.

The press has also to be sustained by subscribing for the *Star*, *Journal*, and other publications, not forgetting the injunction of the Presidency,—"Promptly pay as you go." All these things are necessary to be attended to while in these lands; but we often act injudiciously in neglecting one duty to attend to another, like the fond mother with her newborn babe, who forgot in her ecstasy that she had any other children to care for but the one on whose lips she

was imprinting the first seal of maternal affection, until by their clamouring wants she was awakened to a realizing sense of her duty; so we have our pure minds stirred up once in a while, by way of remembrance, that we have other duties to attend to besides going home to Zion. The best outfit that I know of for the journey is a *knowledge* that we have done our duty here. This will give us a conscience void of offence, and entitle us to the Spirit of God which is invaluable while here, and on the way; nay more, it will help us to contribute to the building up of Zion when we arrive at the home of the Saints.

The Priesthood and Saints with me are taking a lively interest in the education of the rising generation; Sabbath schools are being organized all over the District; this I am delighted to see. It is a pleasing and profitable task to store the young mind with useful knowledge—knowledge that will save the children of the Saints from folly, vanity, and vice, from low pursuits and false desires; preserve them in the path of purity and truth, and keep them what we ought to be, Saints in very deed. When they realize the benefits they have received from our instructions, they will bless us for being their benefactors; thus we will be rewarded, for in blessing others we are ever blessed.

I had a very pleasing and profitable tour through the Glasgow Conference, accompanied by brothers Baxter and Sands, after my return from Liverpool. These brethren are well, and feeling well in the work of God. The Saints, everywhere we went, manifest a desire to do what is right. Brother Peacock is with me at present visiting the Saints in the Edinburgh Conference. He is in the enjoyment of good health, and in the pathway of duty. He has not heard from his family for some time, but he feels like every other faithful servant of God, that all is well at home.

The brethren are behind in money matters a little, owing to the hard times,

and from other causes; but I am persuaded that the Saints, when apprised of this, will join unitedly, heart and hand, in liquidating this incumbrance, and henceforth meet the legitimate wants of the brethren, for no better men ever laboured in their midst; they are assiduously labouring to bless the Saints and gather the poor, and in return they will be blessed themselves.

Our united prayers are that you may be blessed with health, wisdom, and ability to do all the good that is in your heart, and that all may be blessed who are under your watch-care.

Believe me, as ever, your co-worker in the cause of truth,

DAVID M. STUART.

SUMMARY OF NEWS.

AMERICA.—The Confederates evacuated Corinth on the 29th ult. The *New York Times'* correspondent thinks there is a probability of the Federal army going into trenches before Richmond, as heavy Parrot siege guns are being brought from Yorktown. The Confederates still threaten the Federal lines at Harper's Ferry. The latest advices from New Orleans are considered favourable for the prospect of cotton coming in. General Butler continues to govern New Orleans with the utmost military rigour. The inhabitants do not appear to have shown any symptom of becoming reconciled to the Federal authority. Late advices confirm the report of the seizure by General Butler of \$100,000 at the Dutch consulate at New Orleans. The foreign consuls have unanimously protested. Some correspondence had taken place between General Butler and the British consul relative to the imprisonment by Butler of British subjects who formerly were members of the British guard in the city, and who were accused of sending arms and accoutrements to Beauregard. The matter is still in abeyance. Seven French men-of-war were at New York. General Banks is reported to have again advanced into Virginia and to have passed Martinsburgh. The Federal brigade is driving the Confederates out of Front Royal. The Confederates retreated from Corinth to Grand Junction, and thence southward. The inhabitants of Corinth, it was reported, were moving.

FRANCE.—In the south of France the rye is now being cut. The vineyards are in the most flourishing condition, and all the crops are abundant, except silk. In the central, northern, and eastern departments the farmers are not satisfied with the appearance of the crops. An appeal for volunteers has just been made in all the regiments quartered in Paris, and the line-of-battle ship *Turenne*, now stationed at Cherbourg, has been ordered to prepare for sea. She is to take on board troops for Vera Cruz. The *Progres* of Lyons gives the following unfavourable description of the state of the working classes in that city:—"Profound distress still presses on our manufacturers and agriculturists. At the commencement of the fine weather, activity and confidence appeared to revive. Unfortunately it was a mere flash of light. The silk frames both in the city and in the country it is true, are occupied in a greater proportion than during the winter, but the workmen's wages are reduced. The weavers, moreover, and the daily labourers in other professions, have suffered a reduction of their daily wages. In fine, all kinds of dealing are difficult as well as limited in their amount."

BELGIUM.—A terrible fire broke out in an immense wax-candle factory at Anderlecht, near Brussels. The buildings were close to the gasworks, and, as it was known that an explosion from the gasometer would destroy all that part of the faubourg, the outbreak of the fire created a complete panic; but fortunately individuals possessing more courage and presence of mind soon showed themselves, and the pipes being cut the gas was allowed to escape into the fields, and the gasometer was soon empty. The buildings were burnt to the ground, and merchandise estimated at 600,000 francs was destroyed. The loss, however, both of buildings and goods, is believed to be covered by the insurance, which amounted in all to 1,016,000 francs.

ROME.—Monsignor Dupanloup, Bishop of Orleans, one of the most conspicuous of the many members of the church militant now here assembled, preached a sermon in the church of St. Andrew on behalf of the Christians of the East. Ten cardinals and 120 bishops formed part of the congregation. He lamented that the Turkish empire, "the fall of which would be a great benefit for civilization," should be maintained for political reasons. He spoke mysteriously of Paris as a city whose "future destinies were unknown." After the sermon the plates for the collection were held by several bishops. Cardinal Wiseman harangued a couple of hundred lads who were employed to sing hymns to the bishops in front of the Altieri Palace, and told them that, if need were, they must renounce song and take up the sword in defence of the Holy See. It is a part of the farce now enacting that the Pope is supposed to know nothing about the address signed by the bishops in favour of the temporal power. It is to be a delicate surprise for his Holiness, who will stick to the theory that he never called upon them to do anything more than canonize the Japan martyrs. Several princes and priests have solicited the privilege of waiting at table at the grand dinner of 350 covers which the Pope is to give here. It is calculated that the aggregate amount of St. Peter's pence money brought by the bishops comes to £100,000 sterling. The National Committee has published a proclamation exhorting patriots to abstain from all manifestations during these fetes, and to rely upon it that the French army will soon evacuate Rome. This placard is torn down by the gendarmes.

AFRICA.—Advices from Old Calabar announce the nearly total destruction of Duke Town by fire, and the burning of a large number of natives by the conflagration. Two warehouses belonging to a Liverpool firm were destroyed. Trade was almost suspended in consequence of this catastrophe. The *Armenian* passed her Majesty's ship *Griffin*, with Consul Burton on board, off Tom Shot's Point. The *Griffin* was bound for Old Calabar, to afford relief to those rendered destitute by the late fire, and also to protect British property. The *Griffin* had been ashore four hours on the bar, but apparently received no serious damage. The most melancholy news comes from Bonny. Since the departure of the April mail, the river and New Calabar have been visited with the worst attack of yellow fever known on the coast for the last thirty-six years. Out of a population of 140 whites 75 have been carried off within the month. The barque *Phrenologist*, in New Calabar, lost master, mate, carpenter, boatswain, and two seamen in two days. Hardly one of those attacked has recovered. The sickness may be partly attributed to the long prevalence of easterly winds, which blow directly across the swamps. Among the natives the mortality has been still greater—scores dying daily, as many as twenty corpses having been taken out of one house in a single day.

VARIETIES.

ORIGIN OF VARIOUS WORDS.—What a record of inventions is preserved in the names which so many articles bear of the place from which they first came, or the person by whom they were first invented! The "magnet" has its name from Magnesia. The "bayonet" tells us that it was first made at Bayonne; "worsted," that it was first spun at a village of the same name in the neighbourhood of Norwich; "cambrics," that they reached us from Cambray, "damasks" from Damascus; the "damson" also is the "damascene" or Damascus plum; "dimity" from Damietta; "cordwain" or "cordovan" from Cordova; "currants" from Corinth; "indigo" (indicum) from India; "agates" from a Sicilian river, Achates; "jalap" from Xalapa, a town in Mexico; "parchment" from Bergamum; the "guinea" that it was originally coined (in the year 1633) of gold from the African coast, so called; "camlet" that it was woven at least in part, of camel's hair. The fashion of the cravat was borrowed from the Croats, or "Crobats" as they used to be called in the sixteenth century. Such has been the manufacturing process of England, that we now send our calicos and muslins to India and the East; yet the words give standing witness that we once imported them from thence, for "calico" is from Calicut, and "muslin" from Maussul, a city in Asiatic Turkey. "Ermine" is the spoil of the Armenian rat.